

v. 19

Mr. Daniels

The Church Messenger

Volume X, No. 6

Diocese of Edmonton

June, 1944

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Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

INVASION

Each morning as we listen for the news over the radio we half expect to hear that the forces of the United Nations have landed in France. There may be fronts in Italy, and other parts of the world, but the real second front is that which we confidently expect will be opened up on the west coast of Europe, and may include the coasts of France, Belgium and the Netherlands. On its success may well depend the final outcome of the war, and the reluctance of our leaders to launch this invasion before now should convince us of the tremendous power which Germany is able to throw against our invasion forces. There must be no "sending a boy for a man's job," and "too little and too late" in this venture, if it is to meet with the success for which we hope and pray.

As we look around and see the easy way in which men and women are settling down to a world at war, with no apparent sense of corporate sin and responsibility for this world calamity, we cannot feel very hopeful of the peace which is to follow the war. Far too many speak and act as though they are only remotely interested in what is taking place, and any illusions we may have had regarding this war as a struggle for the preservation of Christianity have long since been dispelled. War is an evil thing, and all the fruits of war have been growing and ripening in the past years. Selfishness and vice abound to an alarming degree, and already we are haunted by the fear that we have lost many of the values which we thought we were fighting to preserve.

With such a background it is unlikely that many people will even bother to respond to a call to prayer at the time of invasion. Christian people will not wait for Invasion Day, but will be daily making their quiet intercessions and prayers for God's Guidance and Strength. Many have yet to understand that Victory belongeth unto God, and that those who gain a victory undeservedly, will not know enough to enjoy it and value it when it is theirs.

This is time of Prayer. "They that wait upon the Lord shall renew their strength." "The Prayers of a righteous man availeth much."

Diocesan News

CHANGES AND APPOINTMENTS

The Reverend H. J. Jones has been accepted for work by the Bishop of British Columbia.

The Reverend A. E. W. Godwin, a graduate of Bishop's College, Lennoxville, has been accepted for the work of travelling priest in place of Mr. Jones.

Mr. Lewis Garnsworthy has been licensed for work in the Clandonald Mission during the summer months.

Mr. Allan Read of Trinity College, Toronto, has been licensed for work in the Winfield Mission during the summer.

BISHOP'S APPOINTMENTS For June

- June 4th—11 a.m.: Ordination of the Reverend W. W. Buxton to the Priesthood.
- June 11th—Kitscoty, Golden Valley, Islay, and Blackfoot.
- June 14th—Confirmation, Jasper.
- June 15th—Dedication of Bishop Burgett Memorial.
- June 18th—Confirmation: Mannville, Vegreville. Services: Innisfree and Stellaville.
- June 19th—Confirmation: Soda Lake.
- June 20th—Services: Rife, Glendon and Ashmont.
- June 21st—Saddle Lake and Waskatenau.
- June 23rd—Onoway.
- June 25th—Confirmation: Wetaskiwin and Ponoka.

MEETING OF THE EXECUTIVE COMMITTEE OF THE DIOCESE

The Executive Committee of the Diocese of Edmonton was held on Thursday evening, May 25th. The Bishop was in the chair, and the attendance numbered seventeen.

Canon Newton Memorial: A letter was read from the Rector of St. Luke's, Cedar Hill, Victoria, advising that the curb and tablet had been placed at the grave of Canon Newton. The inscription on the tablet reads:

"This tablet was placed here by the Church in grateful remembrance of the Rev. Canon W. Newton, Ph.D., the first Missionary of the S.P.G. at Fort Edmonton, Alberta, 1875. Born in England, 1828; Died, Victoria, 1910.

Frog Lake School: The report of the Ven. W. E. J. Paul, who regularly visits Frog Lake, our only Indian mission, was encouraging. Archdeacon Paul visited the reserve three times in 1943. Visits were also made to the homes and in the school. Mr. and Mrs. O. R. Hunt are doing excellent work there.

Rectories, Halls, etc.: Requests were received from several parishes relating to the sale or renting of property, or the erection of buildings. St. Faith's request for permission to build a rectory was approved, as well as the request of Cadomin to build an extension to the present house. The parish of the Good Shepherd, Calder, applied for and received permission to extend the present church building.

Bishop Burgett Fund: The Bishop reported that a substantial sum had been received from the Bishop Burgett Missionary Trust Fund, to be used for furthering youth work. The chapel at Kapasiwin is being completed through this award of the trustees. The monument to Bishop Burgett has been completed, and will be dedicated by Bishop Barfoot at Jasper on June 13th.

The Late Rev. C. S. Beck: The Secretary-Treasurer reported that the legacy to the Diocese from the estate of the late Charles B. Beck has now reached the sum of four thousand eight hundred dollars (\$4,800).

Canon XII and Pensions Committees: Canon XII—Committee recommends that an effort be made to include the cost of car depreciation to amounts exempt from income tax.

The Pension Board reported an increased understanding of Pension Fund obligations. Only one parish failed to contribute last year. The Diocese has been commended for its support of the Fund.

The amount received on Apportionments was particularly satisfactory—the highest ever. Over payment more than made up for the few failures to pay in full.

Auditors: The auditors report for 1943 was passed, and the certificate that the amount and description of all bonds and other securities in the various Synod Funds check with the balance sheets.

MEMORIAL TO TWO ARCHBISHOPS AT HALIFAX

The Diocesan Women's Cathedral League of All Saints' Cathedral, Halifax, Nova Scotia, are appealing for subscriptions for a memorial to the late Most Rev. C. L. Worrell, and the Most Rev. J. MacKenly. Archbishop Worrell was Primate of All Canada.

The memorial is to take the form of a rood screen in the Cathedral, to cost approximately \$10,000, and friends throughout Canada are invited to subscribe.

Any subscriptions from this Diocese may be sent c/o the Secretary-Treasurer, 11717 93rd St., Edmonton.

KAPASIWIN

Those who visit the Kapasiwin camp this summer will notice a considerable improvement in the camp site and buildings. During the past month the Chapel has been completed, and other improvements are contemplated.

The Summer School pamphlet has been circulated throughout the Diocese, and all who are interested should begin to make their plans now.

The School will be in session from Tuesday, July 18th to Friday, July 28th.

News has been received that Archdeacon and Mrs. G. Andrew, will be at the School. Archdeacon Andrew is home from China, where he is the Archdeacon of West Honan.

The Boys' Camp will be under the direction of the Rev. W. W. Buxton, and will be held from Tuesday, August 1st to Friday, August 11th.

The Girls' Camp will be supervised by Mrs. W. Tingle and will last from Tuesday, August 15th until Friday, August 25th.

DIOCESAN BOARD OF W.A. E.C.D.

At the Board Meeting at Holy Trinity on Friday, May 26th, the E.C.D. money amounting to \$31.28 was voted unanimously to the "Church of England Deaconess House Jubilee Fund" in Toronto.

U.T.O.

Each branch is asked to set apart one meeting to the Thank Offering Fund to stress the importance of the Fund. The Thank Offering Secretary, Mrs. Leslie Roberts, 10012 91st Ave., wishes all money sent to her in June.

CHURCH MESSENGER

Affiliation Fees

Three times as many fees have been received to date as this time last year.

Pledge

The second quarter of the Pledge is on hand.

W.A. Reading Circle

Has invited the President of all city branches and their educational secretary to a meeting in All Saints' Hall on Thursday, June 1st, at 8 p.m.

At the two previous meetings, the Junior W.A. Programme and Devotional Period at meetings were discussed. Mimeographed copies of the latter are available.

The guest speaker, Miss Clara Johnson of the Canadian Baptist Mission to the Telegus, Bimlipatim, India, gave a most interesting talk on the Peoples of India, and the Work of the Protestant Church in South India.

Deanery W. A. Meetings

Wetaskiwin Deanery W.A. meeting at Wetaskiwin, Friday, June 16th; Wainwright Deanery at Viking, Tuesday, June 20th.

Several Executive Officers will be present at each meeting.

Girls' Festival

One hundred thirty-five girls of 15 branches entered the Festival. Some entered all sections. Christ Church girls won the Dominion W.A. Challenge Cup.

St. Faith's Juniors won the cup donated by Mrs. G. McComas in memory of her mother, Mrs. Fane, a former Diocesan W.A. President.

ATTENTION PLEASE!

And note the date—Friday, July 7th—on which day all interested friends are invited to attend a Tea, sponsored by the Life Members of the Diocesan W.A., to be held at St. Catherine's Residence, 9707 107th St., from 3 to 5.30 p.m. Contributions to Home Cooking table will be very gratefully accepted. Proceeds will be devoted to the 30th Anniversary Fund, to be used as salary for a Deaconess or paid worker.

V. CHAMBERLAIN, Convenor

A.Y.P.A.

Although A.Y. members in the Forces have been sorely missed, the Edmonton Diocesan Council of the A.Y.P.A. has "carried on."

An evening of charades was held on March 12th replacing the Annual Dramatic Festival. Christ Church Branch won the "Cup," for the best performance, while All Saints' and St. Peter's also put in entires.

The Annual Public Speaking Contest was held on April 17th, with speakers from Camrose, Sedgewick, All Saints' and Christ Church. Miss Eva Briggs took the Canon Pierce-Goulding Cup back to Camrose for the second time, having also won it two years ago. Good going Camrose.

Instead of the annual conference formerly held, an A.Y.P.A. Roundup was planned to finish off the 1943-44 activities. It was held on two consecutive Fridays, May 12th and May 19th and on Empire Youth Sunday, May 21st.

On May 12th the programme opened with a candle lighting service led by the President Alex Messum, assisted by the four Vice-Presidents. The chairman for the evening, Mrs. Doris Morgan, introduced Art Potter who gave a short history of A.Y.P.A. Cpl. Albert Martin led a sing song while the lantern was set up for the showing of a colored movie film taken at the 1940 A.Y.P.A. camp at Kapasiwin.

The second session was held on May 19th with

Miss Lavinia Davies as chairman. The guest speaker, Flt. Lieut. Greenfield, Chaplain from No. 4 I.T.S., gave a talk on "Christian Conduct." A comic skit entitled "A.Y.P.A. Clinic" was presented later in the evening.

Sessions of Empire Youth Sunday began with a Corporate Communion in All Saints' Church, followed by breakfast together. An A.Y.P.A. service was held at St. Peter's in the evening. Rev. R. S. Faulks the A.Y. Chaplain, led members in Evening Prayer, assisted by Alex Messum and Miss Kennedy Clouston, who each read a lesson. A fireside was held in the hall following the service. Refreshments were served at the conclusion of each evening.

The good fellowship and enjoyment attained in this A.Y.P.A. Roundup will long be remembered by everyone who attended.

G.B.R.E. EXAMINATIONS 1944

(The number after the name indicates the place in the Diocesan List)

All Saints' Cathedral

Course No. 7 (Junior Graded)

Marianne Armstrong	83%	(25)
Hope Paton	80%	(30)
Lila Moon	77%	(36)
Berniece MacDonald	72%	(43)
Patsy Wilson	58%	(67)
Bobby ???	56%	(71)
Gerald Sampson	51%	(79)
Pat. Taylor	50%	(82)

Course No. 10 (Senior Graded)

Sylvia Holmes	89%	(5)
Donalda Morrison	87%	(10)
Margaret Baines	85%	(12)
Pat. Ramsey	84%	(13)
Gladys Haydon	83%	(15)
Audrey MacDonald	80%	(21)
Muriel Nixon	77%	(29)
Vivian Morrison	77%	(29)
Patricia Morton	69%	(37)
Conrad Richens	62%	(41)
Beverley Moon	61%	(45)

Course No. 12 (Junior Bible Class)

Helen Lamb	94%	(1)
Joan Waithe	86%	(3)
Margaret Exham	88%	(2)
Enid Taylor	53%	(5)
Jean Allbright	64%	(4)

Holy Trinity, Edmonton

Course No. 7 (Junior Graded)

Elizabeth C. Johnson	95%	(2)
Lena Pheasey	94%	(3)
Lois Brown	94%	(3)
Mabel Janke	93%	(6)
Gyneth Chiddell	89%	(12)
Billy Crook	86%	(20)
Frank W. Tingle	84%	(23)
Maureen Brown	84%	(23)
Shirley Mansfield	82%	(26)
Edwin Hughes	81%	(28)
Adney Clifton Tuttle	78%	(35)
Harry R. Johnson	75%	(38)
Charles Lloyd	74%	(40)
Gordon Duffey	71%	(45)
Sheila Margaret Dick	70%	(46)
Margaret Ward	70%	(76)
Patricia Joan Kerr	65%	(56)
Joan Bryant	64%	(57)
Jean Wildman	64%	(57)
Horace Oldham	62%	(61)
Marjory Kent	60%	(64)
Russell Brown	57%	(69)
Clare Elizabeth Betts	54%	(73)

CHURCH MESSENGER

Roberta Everett.....	52%	(76)	Ethel Frances.....	83%	(15)
Billy Saunders.....	51%	(79)	Dolly M. Shilabeer.....	82%	(19)
Alma Barkwell.....	50%	(82)	George Jackson.....	80%	(21)
Betty Ann Bemro.....	50%	(82)	Jean MacDonald.....	79%	(24)
Course No. 10 (Junior Uniform)					
Shirley M. Ball.....	97%	(1)	Eleanor J. R. McNeil.....	77%	(29)
Barbara MacMillan.....	95%	(2)	Billy Burnay.....	77%	(29)
Nellie Hodgson.....	92%	(3)	Monica West.....	73%	(34)
Ruth Robertson.....	88%	(4)	Joyce Wallbank.....	73%	(34)
Phoebe Robertson.....	81%	(8)	Maureen Davidson.....	72%	(36)
Joan Taylor.....	72%	(11)	Bruce Cleveley.....	62%	(41)
Maureen Hunter.....	61%	(17)	Maureen Chisholm.....	55%	(49)
Course No. 10 (Senior Graded)					
Florence M. Boyer.....	87%	(10)	St. Mary's, Edgerton		
Audrey M. Clark.....	81%	(20)	Course No. 7 (Junior Graded)		
Betty Janke.....	78%	(21)	Nina Dorothy Sawyer.....	85%	(21)
Joan Hammett.....	62%	(41)	Evelyn Katherine English.....	80%	(29)
St. Mark's, Edmonton			Margaret Ann Gilmour.....	72%	(43)
Course No. 7 (Junior Graded)			Peggy Jean Hallett.....	59%	(66)
Patricia Stevenson.....	98%	(1)	Joan Elizabeth Spornitz.....	58%	(67)
Betty Mae Smith.....	94%	(3)	Course No. 10 (Senior Graded)		
Ellen Keen.....	92%	(7)	Mary Wilson.....	98%	(1)
Dorothy Spooner.....	90%	(11)	Aletha M. M. Sawyer.....	96%	(2)
Molly Chesterman.....	89%	(12)	Joan Kingston.....	91%	(4)
Florence Darwish.....	87%	(16)	Jean Kingston.....	89%	(5)
Doreen Davies.....	87%	(16)	Margaret M. Roberts.....	80%	(21)
Annie Kotlyk.....	85%	(21)	Margaret Sylvia Shaw.....	69%	(37)
Dorothy Hudson.....	82%	(26)	Edith A. Hallett.....	62%	(41)
Phyllis John.....	76%	(37)	Betty Jane Sawyer.....	59%	(46)
Katie Wwaschuk.....	69%	(48)	St. Peter's, Edmonton		
Lois Hetherington.....	69%	(48)	Course No. 7 (Junior Graded)		
Alden Campbell Hope.....	60%	(64)	June Roper.....	79%	(32)
Course No. 10 (Senior Graded)			Margaret Pratt.....	69%	(48)
Marian Davies.....	88%	(9)	Marie Fowler.....	68%	(52)
David Darwish.....	83%	(15)	Doreen Pitt.....	68%	(52)
St. Patrick's, Heath			Patricia Anne Vince.....	54%	(73)
Course No. 7 (Junior Graded)			Gordon Wilson.....	52%	(76)
Norma Patterson.....	92%	(7)	John Goode.....	52%	(76)
Joyce Bartlett.....	55%	(72)	Maxine Adams.....	51%	(79)
Course No. 10 (Junior Uniform)			St. Peter's, Edmonton		
Myfanwy Jones.....	72%	(10)	Course No. 10 (Senior Graded)		
Course No. 10 (Senior Graded)			Bob Thomson.....	50%	(50)
Jim Withnel.....	89%	(5)	St. Mary's, Ponoka		
Rose Mary Withnel.....	89%	(5)	Course No. 10 (Junior Uniform)		
Frances Patterson.....	79%	(24)	Eleanor Stretch.....	88%	(5)
Gerald J. Ford.....	77%	(29)	Lynette Christophers.....	82%	(7)
St. Faith's, Edmonton			George Gordon.....	64%	(15)
Course No. 7 (Junior Graded)			Shirley Pattison.....	60%	(18)
Frances Doreen Whyte.....	92%	(7)	Course No. 10 (Senior Graded)		
Shirley King.....	92%	(7)	Marjorie Stretch.....	79%	(24)
Doreen Sturla.....	88%	(14)	Jean Gordon.....	57%	(47)
Marian MacDonald.....	88%	(14)	Philip Christophers.....	57%	(47)
Shirley Raistrick.....	87%	(16)	St. Andrew's, Camrose		
Glenny Davidson.....	87%	(16)	Course No. 10 (Junior Uniform)		
Patricia May Christy.....	80%	(30)	Peter Wright.....	88%	(6)
Maxine Hodgkins.....	79%	(32)	Barbara Howarth.....	69%	(12)
Ronald MacDonald.....	79%	(32)	Denny Bogda.....	64%	(16)
Eileen Field.....	75%	(38)	Eugene Murent.....	57%	(19)
Dorothy Constable.....	74%	(40)	St. John's, Cadomin		
Margaret Lind.....	73%	(42)	Course No. 10 (Junior Uniform)		
Stanley Jones.....	69%	(48)	Winnie Johnson.....	72%	(9)
Donald Potter.....	66%	(54)	St. Mary's, Edmonton		
Betty Milner.....	66%	(54)	Course No. 10 (Junior Uniform)		
Anne Wade.....	64%	(57)	Jean Robertson.....	69%	(12)
Carol Wallbank.....	63%	(60)	Jack Robertson.....	68%	(14)
Keith McAra.....	62%	(61)	Bernard Kiron.....	56%	(20)
Marian Arneson.....	61%	(63)	David Cuff.....	54%	(21)
Jeff King.....	57%	(69)	Course No. 10 (Senior Graded)		
Allan Buckell.....	54%	(73)	Helen M. Henderson.....	78%	(27)
Enid Clift.....	50%	(82)	Peter Cuff.....	67%	(39)
Jack Burnap.....	50%	(82)	Donald W. E. Hiron.....	65%	(40)
Course No. 10 (Senior Graded)			NOTE—Names of successful candidates only are listed.		
Marie Fied.....	95%	(3)			
Jack Cooper.....	84%	(13)			
Alan Ward.....	83%	(15)			

Continued on page 19

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Searchlights of the War on Great Subjects

VI.—ON THE UNION OF NATIONS

By Rev. Ebenezer Scott, M.A., B.D.

The name of the United Nations has become a part of our common speech today. We cannot resist the temptation to think of it as more than a temporary title, and to cherish the fond hope that the alliance which has been baptized in the most terrible of wars will be confirmed in everlasting peace. Has it not stirred in many of us thoughts of "the wonder that should be,

When the war-drum throb'd no longer and the battle-flags were furl'd,

In the Parliament of man, the Federation of the world."

Yet we must not allow these well known lines to play tricks with our imaginations. We must subject them to the cold light of reason. They invite us, indeed, to do so; for "parliament" and "federation", after all, are not poetical words, but words that set us on the hard ground of politics. Is one collective parliament, or one vast federation, of the world, possible, or even desirable?

We can justly claim that there is already some approach to an actual Union of Nations in our own British Empire, which we now love to call the British Commonwealth of Nations. But it is well to reflect that the trend of our British Empire has more and more been, not towards organic union, but away from it. Schemes of Federation, which attracted notable statesmen some fifty years ago, are now quite discarded.

The League of Nations was an experiment on the right lines; though, for various causes, it did not meet with the success which might reasonably have been expected. It was weakened from the start by the abstention of the United States. At an early stage it betrayed a lack of moral courage in failing to check the rapacity of Japan in China, and when this emboldened Mussolini to employ the same bandit methods with Abyssinia, the "sanctions" which it imposed were so imperfect and ineffectual that the culprit single-handed, to the face, could defy the nations, with their supposed authority. But the underlying cause of this moral weakness was undoubtedly the want of any physical force, to support the League of Nations in any action it might take against predatory powers.

It needed Japan's rude kick from behind to land the United States in the war; but Japan at the same time effectively kicked isolationism out of American politics. Hitler's madness in invading Russia served the same beneficial purpose in adding that other mighty nation to the forces of civilisation which, along with the smaller countries which are still awaiting their deliverance, now represent three-fourths of the population of the world.

Thus the League of Nations, in spite of all the disadvantages under which it laboured, and the mistakes which it made, has been amply justified. Its idea, at all events, was sound; it led the way to the United Nations. Whether the actual word is used in the future or not, it is some sort of "league" rather than an iron-bound union at which we are to aim. What we want is not even so much, literally, a league of "nations" as a league of "nationhood". As every man must have a

home and family from which he has sprung, in which his dearest affections lie and his highest endeavours seek their fulfilment, so every man must have his country, in which the genius of his own personality and the inspiration of his own home and family expand into the widest development of himself and his richest contribution to his fellow-men.

It is true that nationhood is a difficult thing to define. Perhaps we can arrive at no more accurate definition than this, when once a sufficient number of people feel they are a nation, they are a nation. In the union of nationhoods, all will be equal; each nation, with its own spirit of nationhood, will be lord of itself in every sphere of life and thought; and yet each will be the servant of the others, bringing its finest treasures into the common store of the world's wealth and wisdom and righteousness.

The New Jerusalem, with which our Bible closes, is not only an ideal picture, but a practical plan, of the world as it will be in a true Union of Nations. "They shall bring the glory and honour of the nations into it." In the midst of it will be the tree of life, which will bear all manner of fruits, and whose very leaves will be for the healing of all the woes and wrongs of man.

Comments—Original and Otherwise

CURATE

CHURCH CRAVES TO HAVE REASON FOR EXISTENCE

A friend who is much concerned about the fact that M.S.C.C. at present has only three men engaged in work overseas, has sent me a copy of an editorial that appeared a few years ago in the Montreal Gazette. It was evidently written at the season of Epiphany. It points out that the Church was not mistaken in regarding the Epiphany, or manifestation of Christ to the Gentiles, as a further revelation of God's will and purpose, that Jesus was to be not only "the glory of God's people, Israel", but also a "light to lighten the Gentiles". Many other passages from both the Old and the New Testament are then quoted to show that "The Messianic King was to have universal sway. His Kingdom was to be as wide as the world. The knowledge of Jehovah was to fill the Earth. Nations should come to its light, and Kings to the brightness of its rising."

The writer of the editorial then goes on to point out that "Thus was the Christian Church established on earth as a missionary organization. Thus was the machinery set in motion for the fulfilment of the Divine plan for the salvation of all mankind. It follows that when the Church ceases to be missionary in spirit, in aim, in endeavour, she ceases to have a reason for her existence. It follows that the terms 'Christian' and 'missionary' are synonymous. It follows that a Christian who lacks a vital interest in the evangelization of the world is

a contradiction in terms. It follows that the responsibility for the fulfilment of God's purpose that all men should be saved rests upon all those who profess and call themselves Christians. If there are wise men, cultured and refined and highly civilized in east or west or north or south; if there are ignorant men, sunk in heathen darkness and superstition and wickedness anywhere under God's sun, who have not heard of the 'Lamb of God which taketh away the sin of the world,' the fault must be laid at the door of Christendom. Either must Christians repudiate their profession, or they must evangelize the heathen. Either must they prove that Christianity is not essentially a missionary religion — and to do that they must deny the inspiration of the Bible and so destroy the foundation of all true religion — or they must 'go into all the world and preach the Gospel to every creature.' The Jews as a nation found it hard to believe that they did not have a monopoly of God. There are many professing Christians to-day who talk as if the Creator and Preserver of all mankind were nothing more than a tribal or national God, or at most the exclusive property of the Anglo-Saxon race. They are quite willing that the non-Christian races should have their own gods so long as they do not ask to share in the worship of the One true God. In other words, while professing Christianity, they use the language of heathen polytheists, of those who believe in gods many and lords many. They thus degrade Christianity to the level of man-made religions.

"And not only is there but one God. There is but one Mediator between God and man, the man Christ Jesus. There is no salvation apart from Christ. No heathen religion either does or can save men from their sins. It is not a question of choice between one religion and another. 'There is none other name under Heaven given among men whereby we must be saved' than the name of Christ Jesus our Lord. 'I am the Way,' said Christ. 'No man cometh unto the Father but by Me.'"

That is an extract from an editorial in a secular paper. That it is completely Scriptural no one can deny. I wonder in how many Anglican pulpits here in Canada was similar instruction given in the last twelve months.

REAL CHRISTIANITY

In each Saturday issue of the Montreal Gazette there appears on the editorial page an article on some matter of religious interest. These articles are marked "Contributed" but the name of the contributor is not mentioned. The subject of a recent article was "Real Christianity". I wish I could quote it in full, but my space is limited. The writer says that when the war broke out, and country after country was overrun by the German hordes, many people were heard declaring that Christianity had failed. But Christianity had not failed. It was conventional Christianity that had failed.

Christianity, as it has come down to us, might be likened to the snowballs which children sometimes roll down the hill, and which in their passage gather up many things that do not really belong to the snow with which they started. So, too, we have got into the way of associating many things with Christianity that do not really belong to it. The war has helped us to see that many of these things are matters of no importance.

"There is one thing that does matter. There is nothing on earth that begins to matter so much. Can the faith and principles of Jesus Christ be made regnant on this earth? Can men be led to believe vitally in Him and all that He represents and to join in the great crusade, till we make over this shattered world upon the basis of His ideals? Can our social life, its business, its statecraft, its international statesmanship and relationships be transformed until they shall be truly Christian? That does matter. And there were times of revelation during this war when we saw plainly that nothing else mattered.

"One of the chief obstacles in the way of the success of Christian effort is obvious — conventional religion. One does not mean that Christianity will have no externals, no formalities, no conventionalities, no rituals. Ritual is everywhere. Shaking hands is a ritual. Taking off hats, putting on evening clothes are rituals. Ritual is the shorthand by which we act out things that otherwise we should have to take time to say. We could not live without it. And some rituals in human life have grown so significantly beautiful that we would never dream of giving them up. So Christianity will have

its externals, its conventionalities, its rituals. But in this war we have seen afresh that these things are not really at the heart of Christianity. She wears them all like spangles on the regalia of a queen.

"How different an army at its grim work looks from an army on dress-parade. And in the light of this war we have seen again that one thing that harms the Christian Church is too much dress-parade and not enough fighting. When people go to their churches on Sundays they often say they are going to church service. But that is not church service. Church service begins on Monday. Sunday worship is getting ready for it — for church service is a fight out there amid the din and dust of business, a fight for a Christian world.

"When peril was at our gates, the great things in Christianity loomed large. Those are still the things that are essential to make every day worth living, and, when this night of war has passed, they will be the things that will prevent us from going back again to the old futility of narrow interests and self-indulgent living, and will lead humanity into the paths of peace."

AN ENGLISH M.P. ON CHILDREN'S EDUCATION

An article recently appeared in a Toronto weekly paper entitled, "Impossible to Create Christians by Act of Parliament." The writer was Commander Stephen Spring-Hall, M.P. of the English House of Commons. We would all agree that Christians cannot be so created but this English Member of Parliament goes much farther than that. Here in part is what he has written:

"Much of the discussion on the preservation of the dual system (whereby education is provided partly by the state and partly by the religious denominations who receive grants varying in size from the state) centres around the thesis, 'Parents have had to fight to see their children educated in the faith of their fathers.' No one has yet said what right a parent possesses to determine from the beginning the views of his child on issues of such importance. The whole spirit of modern education should be to give a child sufficient factual information and the right standard of judgment in order that he might ultimately make up his own mind on issues of this magnitude. There is little difference between the Nazi control of a child's political education and some of the protagonists of the churches who insist that a child's views on the ultimate verities be conditioned from infancy."

If Commander Spring-Hall is right, then parents should not teach their children to be honest, truthful, and kindly. They should be content to give them "sufficient factual information and the right standard of judgment" so that later on they come to their own conclusion on such vital matters. Neither can this English Member of Parliament see much difference between the Nazi control of a child's political education, and the desire of Christian parents that their children should be brought

up in the faith of their parents. All of which goes to show that some people in high places can make some very foolish statements.

HOME FIRST, SCHOOL SECOND

Recently I came across a letter in *The Church Times* that is well worth quoting. The writer points out that:

"While we must welcome every effort that is being made to give our children the benefit of a sound education in both day and Sunday schools, is it not possible that a greater measure of success might crown those efforts if we were to put home first and school second? It is my firm belief that all too often even the best teaching in school is doomed to failure by the attitude of parents. To build a sound structure that will endure it is essential that the foundation should be well and truly laid.

"What the world needs desperately in every age are men and women of character. The roots of character spring from the cradle, and the growth of character is moulded for good or ill by the influence of the home first and school afterwards. Upon parents weighs a terrible responsibility, and yet how many are conscious of it? Children are often left to their own devices, and it is taken for granted by some parents that the child has a right to everything he pleases, with the result that discipline in the home is practically non-existent.

"We might close our eyes to that if there were no repercussions outside that home, but these repercussions are weighty and serious. Freedom has come to mean licence. If this misinterpretation of the word 'freedom' is not met and overcome now, then the Atlantic Charter may yet prove to be the greatest disaster of all."

Here in Canada our General Board of Religious Education has done much to increase the efficiency of the instruction given in our Sunday Schools. No matter what success we have in doing so, we must never lose sight of the fact that no Sunday school, however efficient, can take the place of the home in this matter of religious training and instruction. Home first, and school second, is the right order.

HATING EACH OTHER FOR THE LOVE OF GOD

I came across, quite recently, an article in a daily paper in which attention was called to the fact that an inter-faith fellowship meeting in the city of Kingston had brought to the same platform a Roman Catholic priest, a non-Roman clergyman and a Jewish Rabbi. Reference also was made to a gathering in Nova Scotia of more than 50 non-Roman clergymen, when the man chosen to address them was a Roman Catholic priest, director of the extension department of St. Francis Xavier University.

The writer of the article expresses regret that: "Still amongst us are people, sometimes found in high places, often found in the churches themselves, who seem to think that

we must hate one another for the love of God."

The concluding paragraph reads as follows:

"None of us should want retreat from ancient faiths, from those moorings of belief to which men cling from childhood, or want the indifference which, all too often, is put down as tolerance. Loyalty to a conviction, held honestly and with charity, is a mark of character. That, however, is a far different thing from the state of mind which makes a difference of belief a cause for hatred; and far different from the heart which would deny to others the full right to walk in their own way and humbly with their God. From that mind this country must shrink always; and therefore welcome anything which tends toward understanding and brotherhood."

THE BELOVED PADRE

(From an appreciation in *The Legionary*, February, 1944).

On Saturday, January 22, they laid him to rest in Mount Royal Cemetery overlooking the city of his birth and the waters of the St. Lawrence which lead to the sea upon which he embarked on the Great Adventure 30 years ago. A grateful nation, mourning the loss of one of her greatest sons, united in paying him their final honour and tribute. High officers of State and Church were there, and then men of the Legion—his old comrades from Valcartier Camp, Salisbury Plain, Second Ypres, Kitcheners' Wood, Festubert, Givenchy, Poziers Bridge, Regina Trench, Courcellette, Vimy, Arleux, Fresnoy, Hill 70, Passchendaele, Canal du Nord—were there in the thousands. With all the solemn grandeur of a military funeral they buried him, and as the clear call of Last Post followed the crash of the firing party's salute, one could not help but think that many more thousands of Canon Scott's old comrades were waiting to acclaim him with joy when he passed over—when all the trumpets sounded for him on the other side.

CHURCH WARDENS

Labour conditions have not improved recently and we expect that the manufacturers of church collection envelopes will find difficulties this year, at least equal if not greater than last year. For two years now, those who ordered their envelopes late in the autumn have had late deliveries. The way to avoid that annoyance and loss of income for the Parish is to send in your order well in advance. Those who order before September have also a cheaper rate than those who send in after that date. By ordering early you will greatly help yourself, the manufacturer and us.

All orders for envelopes for parishes west of Port Arthur should be sent to the Church Book Room, 9 Trinity Hall, Winnipeg, and all others to the Church Book Room, 604 Jarvis Street, Toronto.

TERMS — Order now. Receive envelopes in the autumn. Pay in January.

LAMBETH LUNCH

William Temple, the ninety-seventh Lord Archbishop of Canterbury, Primate of All England, has a loud laugh. But not even his critics would agree that in his case at least, the loud laugh speaks the vacant mind. Indeed those who deprecate his excursions into politics et al, recognize the brilliant and comprehensive mind that is his. It ranges easily over all the complexity of modern life. But he never fails to base his pronouncements on the Gospel.

Knowing his capacity and the wide sweep of his interests, I accepted his luncheon invitation with some nervousness. I wondered whether he would question me on some obscure theological point, or social principle. When the maid left me in the reception room, and closed the door behind her, I was alone. The next time that door opened the Archbishop would come in. Why had I not taken just one more glance at the Beveridge Report!

Then the door did open. Dr. Temple strode in.

He is a big man. His apron and gaiters enhance his size. His handshake is firm. His smile is direct. When he laughs he does so without restraint or affectation. His first question was,

"Tell me, how is the Archbishop of Toronto?"

We went to the dining-room. It is large but low-ceilinged, and is simply furnished. Guests and host serve themselves. It was interesting to remind oneself that the senior subject of the Crown was waiting at one's elbow for his turn at the boiled pudding.

Lunch was a pleasant war-time meal. Conversation was general. It ranged from the fate of the Ten Tribes, through rationing, to the boots of the late Archbishop Stringer. From there it was an easy step to the problems of the rural clergy in the matter of transportation.

In Dr. Temple's study after lunch we talked about the scholarship in England and the pastoral difficulties of the priest in vast areas like Canada and Australia. The Primate regretted that he did not know Canada. But he was far from ignorant of the comings and goings in the Canadian Church.

He spoke highly of Dr. Lowe's fine work as Dean of Christ Church, Oxford. On another occasion both the Bishop of Peterborough and the Bishop of Hereford told me the same thing. The Canadian Church can rest assured that this distinguished son is proving himself a wise choice for one of the most important positions in the Church in England. Incidentally those who knew him in Canada will be happy to hear that he is quite unchanged except that his hair is more silvered.

The Archbishop spoke of the need for a simpler form of service to meet the need of those people to whom Mattins and Evensong brought bewilderment. He felt that the awakening of a greater sense of fellowship among the denominations would be furthered



The Archbishop of Canterbury when he was Archbishop of York.

by such a means. He gave me the impression that he knew some impatience with those who objected to this approach.

The time passed then on personal lines. Eventually I had to leave, and asked to be excused, for trains do not wait.

"Certainly," he said, "I myself have one or two things that I ought to do."

He smiled. Otherwise perhaps he would have sighed. The responsibility of his position as the senior Bishop of the Anglican Communion, is enormous. But the wide shoulders of William Temple look strong enough to carry his office. His laugh is a pledge that he will see it through.

—Owen G. Barrow.

HOME HORIZONS

(see page 16, column 2)

the descriptions are to her true to life. She supplemented the information about the Dowager Duchess, the writer's grandmother, who was a sister of the first Archbishop Temple, with personal knowledge of that lady's great generosity to the Church and to a Sisterhood with which our neighbour had a nursing connection.

One Hundred Years Ago

The Three-Decker Pulpit Banned! I signify my desire that no enclosed desk or pulpit should be placed so as to intercept the view of the Communion Table. . . I consider a lectern is more seemly an object for the House of God . . . in the planning of a church the reservation of a middle aisle (*vice* filling up the space with pews) is a point to be secured. G. J. Mountain's Circular, 26 Apr., 1844.

Toronto Diocese. From the Bishop's letters for June, 1844 — The Church at **Port Robinson** is complete, Rev. T. B. Fuller of Thorold in charge. The Rev. Jas. Stewart, Tyrconnel, and Rev. E. Morris, Merrickville, who is to be married, are excused from attending the approaching Visitation. The appearance of the Rev. W. D. Betteridge, Woodstock, at the Visitation would be "inexpedient" but the Bishop promises to visit the church at Woodstock for Confirmation on promise being given of not being molested. He will accept Mr. Justice Arnold's invitation to stay with him during August, when in Woodstock. The Woodstock District might be divided with the consent of the Rev. Ed. Huntingford, who is in temporary charge of the church at Zorra. Bishop will preside at the Woodstock meeting for forming a branch of the Church Society in Brock. (Strachan Papers.)

Toronto: King's College. The Bishop's Memorial, 6 March, 1844.
May it Please Your Excellency:

At the next Session of the Legislature some measure will be brought forward for effecting changes in the University of King's College, which would affect not only the Government of the University but the integrity of the endowment conferred upon it by the Crown. It cannot be Your Excellency's intention to proceed in any such measures without affording to me, as President of the College, opportunity of expressing my sentiments.

At the time the Charter was granted no Minister of the Crown would have contemplated the founding a seat of learning which was not to have a distinct religious character. None such had been hitherto constituted by Royal Charter in any part of the British Dominions. To give it a distinct religious Character it was necessary to connect it with some one Church, the Established Church of the Empire — the religion of the Sovereign by whose munificence it was to be endowed.

Still there was little exclusion in the Charter.

The only security provided by the Original Charter for the maintenance within the College of the Doctrines and worship of the Church of England was the condition that the President and Members of the College Council should belong to that Church and that degrees in Divinity could be conferred only upon those who were of her Communion.

This afforded an assurance that no opposing

doctrine would be taught there and it was hoped it would prove a sufficient security against the evils of Dissent and strife upon the subject of religion. But as regarded the Professors who were to teach the Sciences or the youth who were to learn them there was no test whatever — they might belong to any Church or professing Faith.

Red River Journal of Bishop of Montreal, May 16th, 1844. Embarked at Lachine at H. B. Co. Depot, in a new birch-bark canoe, having 14 paddles, 36 feet long, carrying equipment and food weighing 1½ tons. Crew of 8, of whom 6 were Iroquois from Caughnawanga. We ascended the Ottawa some days before bidding adieu to the steamers. Our daily routine: We rise at 3 a.m., dress, jump into the canoe, push our way on till 8 a.m.. Ashore for breakfast, one hour. Shave. Mosquitoes most annoying. 2 p.m., ½ hour stop for cold dinner. On three occasions, finding we could sail, we ran the whole night. We are not cramped, but can lounge or lie at length in the canoe, covered with blankets and tarpaulin.

We keep going till after sunset. As soon as we go ashore at night, tent is mounted for myself, my chaplain and my servant. Three beds are spread on tarpaulins, without sheets or mattresses. Two huge fires are then kindled. The men sleep under the inverted canoe in wet weather. Each night the canoe is examined. (Sir Geo. Simpson sets out each day at 2 a.m.) In the higher parts of the Ottawa we saw several crosses planted on the various spots where the bodies of voyageurs who met death by drowning, or other casualty, lie. After ascending the Ottawa for about a week, we entered the River Mattawan. Seeing no human habitation during our last day except the little H. B. Co. Post at the mouth of the Mattawan, where we slept. The kindness we experienced at the hands of the Company's servants proceeded from spontaneous feeling.

We passed through La Petite Riviere, some small lakes, traversed the high lands, reached Lake Nipissin and crossed it. Upon a rocky point in the lake there are 14 wooden crosses to record the loss of the whole crew of a canoe. We found Indian graves roofed over with birch-bark. We descended the French River to Lake Huron. Coasted up the north shore 190 miles to Sault Ste. Marie. It took us eight days to ascend Lake Superior, not being obliged to pass any one whole day upon its shores by reason of high winds and waves. We reached Fort William, a station of the H. C. Co. at the mouth of the Kamenistiquioia River. Here the Canot de maitre is exchanged for two smaller ones, called canots de nord. Sometimes the whole voyage is performed in them.

In crossing small bays of the lake on June 3rd, we broke our way through a thin coat of ice, the noise of paddles in this operation being like distant thunder. The surface of the whole lake was frozen over in the winter of 1843,

after a calm of four days. Thunder Bay is a singular and beautiful scene.

At Fort William there is a dairy, a very complete affair, attached to the Post. Many Indians are employed at a fishery at this place, which cures fish for the Montreal market. One morning 5,000 white-fish were taken before breakfast. At a distance of one day's journey up the river the Kakabeka Falls — after Niagara, the grandest cataract I ever saw — poured down an awful chasm.

On June 10, when we camped by the river Kamenistiquoi, ice formed during the night on the paddles. For five days we did not see a single human being after we left the portage at the Kakabeka Falls, where there was a small Indian encampment. We passed into the chain of streams and lakes beyond the river before reaching Rainy Lake. — (from Printed Journal.)

Last 100 Miles of Red River Trip. The Bishop of Montreal (G. J. Mountain) having left Ft. William around June 10, reached Terre Jaune Portage, on the lower reaches of the Winnipeg River, at a spot 100 miles from the Lower Fort on the Red River, where the Rev. J. Smithurst (of St. Peter's Indian Church) awaited him, Friday, June 21. At 3 a.m., Saturday, Sir Geo. Simpson, Governor, arrived, and stepping from his canoe (which was taking him in the opposite direction) upon the level rock, "le petit rocher du bonnet", upon which the Bishop's party was encamped, greeted the Bishop. Upon that rock the following letter was written:

"My Lord, I understand that Mr. Macallum is desirous of entering Holy Orders, and in the

event of his being ordained I intend to recommend his appointment to the office of Assistant Chaplain to the H. B. Co'y. at Red River Settlement." Geo. Simpson, Governor H. B. Co'y. Territories.

The Bishop set off at once in an endeavour to reach the Red River in time for Sunday morning service. He stopped for breakfast at Ft. Alexander, then entered Lake Winnipeg, coasted the shore line, landed on an island for supper, set off to hunt for the mouth of the Red River, a rain storm burst upon them, the night grew exceeding dark. . . . Our guide knew what he was about and cautiously groped his way along the reedy shore all night, jumping into the water at one place to ascertain the nature of the bottom with his feet. . . . The day broke upon us disclosing a bed of green reeds extending for miles. . . . The men in both canoes, wet and weary, preserved un-failing good-humour, they had been paddling since after three Saturday morning and at nine o'clock Sunday morning, June 23, we reached the Church of the Indian Settlement . . . 38 days from La Chine.

Red River Visit — Mr. Smithurst's Account. June 23, 1844, Lord's Day. Just as we were preparing for Church this morning the Bishop of Montreal arrived, to our great joy, in perfect health. We did not expect him till next week. His Lordship travelled the whole of last night in order to reach us. At morning service I read prayers, Rev. P. J. Maning, Bishop's Chaplain, read the Communion Service, the Bishop preached a most excellent and appropriate sermon from St. Luke II: 29-32, which was trans-

(Continued on page 14)



Bishop Mountain on his way to Winnipeg.

JUNE



1. Justin, Martyr, 150.
2. Ember Day.
3. Ember Day.
4. TRINITY SUNDAY.
5. Boniface, Bishop and Martyr, 755.
9. Columba, Abbat of Iona, 597.
10. Margaret, Queen of Scotland, 1093.
11. Saint Barnabas, Apostle and Martyr.
FIRST SUNDAY AFTER TRINITY.
14. Basil the Great, Bishop, Doctor, 379.
18. SECOND SUNDAY AFTER
TRINITY.
22. Alban, Martyr, circ. 303.
24. Nativity of Saint John Baptist.
25. THIRD SUNDAY AFTER
TRINITY.
28. Irenaeus, Bishop of Lyons, circ. 202.
29. Saint Peter, Apostle and Martyr.

GOOD TIDINGS

Excerpts taken from a paper with the title "Good Tidings", published for a rural parish.

Books for Easter Gifts. A People's Heritage. F. D. Coggan, 60c; Good News 60c; When Ye Pray (A book of Prayers) Father Palmer, 25c. The Book of Common Prayer is always an acceptable gift. If everyone had his own, our Church books would not be worn out so rapidly. Everyone ought to own a Holy Bible. Remember to get one that is complete with the Apocrypha, and one with print large enough to read easily. Any of these may be ordered through the Rector, or from the G.B.R.E. 604, Jarvis Street, Toronto.

Godparents. What about your Godchildren? Have you seen them, or written to them lately? Have they learned the Lord's Prayer and the Ten Commandments, and the other things that a Christian ought to know and believe? Are they in Church every Sunday to hear sermons? Have you taken care to bring them to the Bishop to be confirmed? You accepted these responsibilities when you acted as Godfather or Godmother. These children became partakers of the Resurrection of Christ when they were Baptized. But this Resurrection life is not kept alive by magic. Only when it is carefully nurtured by Prayer and Sacrament by our Holy Mother Church does it bear fruit unto Eternal Life. Don't forsake your Godchildren after Baptism, nor after Confirmation. Godparents ought to make sure that their

children have a Holy Bible and a Prayer Book. Those with older Godchildren might give When Ye Pray as an Easter gift.

With the Forums. The Farm Forums finished their winter's meetings on March 27th, after a profitable year. There are sixteen groups in the County now—sixteen groups of people willing to meet once a week during the winter, to think. It is important that the thinking of these groups should be Christian thinking; so it is important for Christian people to take their places in the groups. Thinking people are the ones that will have a plan for the post-war world, and Christians will be responsible if it is not a Christian plan.

A Citizen's Forum is now meeting regularly in Port Maitland on Tuesdays at 8.30 p.m. (The next meeting is at Mrs. George Siddall's on April 11th). This group feels that Christian people should be interested in what makes the world go round, and though they sometimes get beyond their depth in dealing with Soviet Russia, and Canada's Trade with the World, yet they have a lot of fun doing it. Plan to be with this group on the 11th.

The Credit Union. What we hope will be a permanent result of the Forum work in the Community this winter is a People's Bank. We are about to apply for a charter, and you may expect information in the near future about the location of the office and the times of business. George Ramsey, our treasurer, will gladly provide application cards to anyone who is interested. Like all banks, the Credit Union exists to keep savings and to make loans. The novel part about it is that it belongs to us who keep our money in it.

DR. GARBETT ON "A HARD AND CRUEL CHOICE"

I gather the Archbishop of York's recent declaration about mixed marriages has aroused a good deal of interest. Dr. Garbett was preaching at the annual service of commemoration of the Founders and Benefactors in Durham Cathedral.

Pointing out that the Church of England is "the most liberal and comprehensive Church in Christendom," Dr. Garbett said there were some whose loyalty to the Church was very passive. "For instance," he said, "they will yield easily to the demand of the Roman Catholic Church that, in the case of a mixed marriage, the non-Roman should promise that any children should be brought up as Roman Catholics. It is a hard and cruel choice presented to a man or woman equally in love. But the loyal members of our Church will unhesitatingly refuse to assent to such humiliating terms; and I know that frequently, where this has been done with firmness, both man and woman have found that they could, with complete happiness, make the Anglican Church their spiritual home."

THE CHILDREN'S PAGE



*Sweet and balmy is the air,
Birds are singing everywhere.
Little children dance and play
'Mid the flowers bright and gay.
Bees across the clover hum,
"Happy summer time has come!"*

*Butterflies on fragile wing
From the flowers seem to spring.
Softly sighs the summer breeze
In the weeping willow trees.
In every land and every clime
Sweet summer is a happy time.*

—Etta Mai Scott.

The Flowers Have a Party

The wild flowers had decided they would very much like to have a party.

"It would be very nice indeed," said the cow-slip.

"I think I could have a very happy time," said the shy little violet.

"I could wear my white dress," said the daisy.

"And I my pink one," said the rose.

"It will be night-time," said the goldenrod.

"What shall we do for light?"

"I will shine my brightest," offered the moon.

"And we will twinkle as much as we can," said the stars.

"And I will wear my deepest blue dress," said the night-sky, "that the stars may shine all the brighter."

"We will show our little lanterns among the trees, if you wish," offered the little fireflies.

"Oh, that would be lovely!" said the flowers.

"And we shall dance and dance for sheer joy."

"We will provide you with a smooth green carpet on which to dance," said the green grass.

"Would you like some music?" asked the grasshoppers. "We will play our fiddles for you."

"Thank you," said the flowers. "To have grasshopper music would be grand!"

"Will my big deep voice be of any help?" asked the bullfrog.

"Oh, Mr. Bullfrog is going to sing for us,"

said the tiger lily. "That's very kind of you, Mr. Bullfrog."

"We'll help," said the crickets.

"And I," said the bumblebee. "I'll hum, too."

And so when the sun had gone to bed, the flowers waited while the sky put on her dark blue dress, the moon began to shine, the stars to twinkle, and the little fireflies to show their lanterns. Then the grasshoppers, the crickets, the bumblebee, and the frog provided the music while all the flowers danced, and danced, to their heart's delight. For refreshments they had nectar provided by the cowslips and clover.

Then as dawn began to appear, the sky put on her day-time dress, and the moon and the stars began to disappear.

"Our friends have given us lovely music for our dancing," said the flowers, "What can we give them in return?"

"They must be tired, and need refreshment," said another of the flowers, "We could open our cups wide and ask the dew to be generous that our friends may drink and be refreshed." After that there was just time for a quick little nap, the bumblebee taking his in the heart of the rose, before daylight came again. Then all the flowers awakened, and happy from their party they blossomed in the fields, giving their happy perfume to the winds, and nobody guessed there had been a party just the night before, in the moonlight.

—Ivy Trail.

Sketches From Village India

The Village School At Birta

When we think of the village school at Birta, near the town of Kangra, we must not think of a neat little school house in which clean, tidy children sit in rows learning their lessons, but of a group of dirty, unkempt people ranging from small children to older women sitting on grass mats out in a courtyard.

The weekly health lectures are having some effect on the general cleanliness, but it seems to take a long time to make any noticeable change.

Miss Roshan, an Indian teacher, is in charge of this school and not only teaches her pupils to read and with that gives regular Bible instruction, but spinning, weaving, knitting and sewing also. The women are keen to learn spinning and readily collect the wool necessary.

This school has now grown so large that it has been divided—women and older girls in one group and children in another. Miss Shah, a new worker who does evangelistic work in the hospital, is in charge of the children's class. She is a born teacher, fond of the children and of singing so her work will bring laughter and play, as well as knowledge, into the lives of those children. The older pupils in this school have not as yet expressed a desire to become Christian in the immediate future, but they have discussed the possible time when they will have their own church and padri. There are evidences that the women are really thinking of what they hear each day.

Another Village School

In another village nearby, of which we are not told the name, an unusually rough, noisy, unkempt group of girls met with Miss Roshan in the afternoon. This class, beginning with six in February, 1943, and growing to four times that number by the end of the year, is also held in a courtyard. The months have brought great improvement in this group; their behaviour is now normal and they are quick to learn.

As one could imagine, a courtyard is not the quietest place in which to conduct a school. Miss Nattress writes that on her last visit "on one side were carpenters hammering away making the wooden birds which decorate a wedding canopy; from another corner came the slap, slap of clothes being washed on the stones, while another woman mixed mud to the proper consistency for 'white-washing' the

house. However, none of these extraneous noises disturbed the school in the least!"

For a long time no one in this village was willing to provide a room where the small amount of equipment needed could be stored, but since they have become keenly interested in spinning, the necessary space has been pro-



vided where the spinning wheel and other things can be kept, and already wool has been collected.

"At the Christmas party, although we only provided sweets for the regular attendants, there were almost four times that number present and all went away quite contented with having been allowed to watch the games and listen to the hymns sung and the Christmas story told. The attendance has increased considerably since that time. The children here provide all their own material for sewing; sometimes taking vegetables into the town to sell in order to get the few cents necessary for a bit of cloth."

Primitive as these village schools are, they give a valuable opportunity to both children and women which would otherwise be entirely lacking.

The Spirit of Mrs. Bakhsh

In the village of Gurkhuri, the Catechist's wife, Mrs. Bakhsh, has shown unparalleled patience and perseverance in helping two Christian Criminal Tribes' families. "And this in spite of having suffered considerable loss at the hands of their relatives who broke into her house and carried off anything they could conveniently take. The wife of one of the culprits has been prepared for baptism and now only awaits his release from gaol. She was in our Kangra school for a couple of years but he took her away before she was ready for baptism."

Mrs. Bakhsh is also doing good work amongst a group of outcasts who are remark-

(Continued on page 14)

The Message of the Church to Those who are Sick

By Rev. N. D. B. Larmonth

V. Prayer

Good morning! We present to-day's Good News, Friday, September 3rd, 1943.

Here is the Good News, and it is found in St. Mark, Chapter 1, verse 35, St. Luke, Chapter 11, verses 1-13, and St. John, Chapter 16, verses 23 and 24.

Our Good News to those who are sick, and to those who minister to the sick is about prayer. Dr. Alexis Carrel, who wrote "Man the Unknown", has this to say, as to what prayer is — "When we pray, we link ourselves with the inexhaustible motive power that spins the universe, we ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired." Then Dr. Carrel pays this tribute to prayer, "As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the sincere effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature': the occasions on which prayer has dramatically done this have been termed 'miracles'." But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of maintaining power in their daily lives.

What is prayer? A wiser question with which to begin, would be, what place did prayer hold in the life of Jesus? It held first place in His life, and briefly, we may note some of the characteristics of prayer. He constantly addressed God as Father. He prayed everywhere with the Twelve or the Three present, but the seasons which cost Him the most were when He was alone. He prayed without ceasing. He knew that God was interested in all the needs and problems of life, so He prayed for His disciples, for Himself and for us. He did not consider prayer as the preparation for the battle, but the battle itself. He would win His victories in prayer, and then go forward as a conqueror, prepared and ready for every situation. The poise He possessed was won in prayer. Above all, He never failed to thank the Father for the victories gained.

It was no wonder then that the disciples, when they perceived a secret in the life of Jesus, they asked, "Lord, teach us to pray." It was a wise request and He taught them what we call the "Lord's Prayer". Jesus lived this prayer. It is encouraging, too, to remember that these faltering disciples did finally learn how to pray. There came a time when they could make this prayer their very own. It was a great achievement. They had many failures before they were successful. Once a desperate father brought his son to be cured, they fumbled the task miserably, and when Jesus arrived on the scene, He found a despair-

ing father and a defeated band of disciples. Jesus is immediately master of the situation and the boy is healed. When the disciples were alone, they asked Jesus why they had failed and He told them that it was their lack of prayer. The day came, however, when they had really learned the secret of successful prayer, and the Acts of the Apostles is a record of their successes. In prayer, they sought communion with the Father, and the purpose was to bring their wills to become His will. They learned this power of prayer.

If prayer is so powerful and Jesus taught us to pray, what is the message of the Church to those who are sick, about prayer? It is a two-fold message.

The Church first of all, teaches us how to pray, as far as our own private prayers are concerned. We have our part to do, our need is to keep in mind that the supreme purpose of prayer is communion with God, so that His Will will become our will. It is well to have a plan, and we suggest that our private prayers should consist of five parts. There are four words which we suggest be used just before we begin our prayers, or in case of interruption, "Thou God seest me." The first part of prayer is ADORATION. We adore Him because of what He is and for the privilege of fellowship with Him.

We rejoice in this personal contact with Him, expressing ourselves either in words of endearment or just relaxing in the wonder of His presence. The second part of prayer is THANKSGIVING. We thank Him for our many blessings and then with full heart we voice our appreciation of His great gift to mankind, Jesus Christ, and for all instruments the Source of Healing uses in the distribution of His love to us. The third part of prayer is PENITENCE. As we are conscious of being in His presence, we realise more and more our imperfections. Yet His love waits for our response. "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There is no more wonderful experience in life than the forgiveness of God, which follows real penitence. The fourth part of prayer is INTERCESSION. Reach out in love toward all friends, enemies, those who are ministering to you, and finally for yourself. In sickness, one is apt to become self-centred, so pray for others, who are sick, and bring them into conscious fellowship with God, who alone can heal. The fifth part of prayer is LISTENING. It is such a pity to finish our prayers without giving God an opportunity of speaking to us. It is a good idea to have a small book and pencil handy, because we may forget the guidance or wisdom He is granting to us.

The Church also teaches us that we are members of a fellowship and we ought to ask the other members to pray for us in our sickness. Now what is the purpose of this? What good can others do? We believe that the benefit is twofold. In the first place, the love of the intercessor produces psychic conditions in the patient through which God's tremendous energies, which are there all the time, can more abundantly work. A surgeon will tell you that he cannot work without aseptic conditions in an operation. God has given us the opportunity of co-operating with Him, and a body of men and women praying for a patient surround him with the energies of God. Again, it is a great help to a patient to know that someone is interested in him. It cheers one up, it gives one new confidence and courage, that he is surrounded by the prayers of those who believe in the power of God to heal.

Do you wish to be prayed for in your sickness? If so, kindly send your name and address, or have someone do it for you, to your clergyman.

ONE HUNDRED YEARS AGO

(Continued from page 9)

lated, sentence by sentence, into Indian. The Bishop then visited and addressed the Sunday School, preached in the afternoon, from I Thess. V: 10-22, then stayed during the pupils' examination, which consisted of reading the Bible and questions from the Church Catechism and 39 Articles.

[Note by Bishop — I do confess I was much disposed to question the profitableness of this last portion of the instruction and asked Mr. S. what the Indian youths would understand by Article 21 on the just subordination of General Councils to Sovereign Princes, but Mr. S. satisfied me on this point. From all I could gather, the Crees appear to be an intelligent tribe. There is a sprinkling of Sauteux. The Church was shut up by an Indian Sexton who once was a noted Sorcerer. The day was one of extraordinary interest . . . with opportunity of contrasting them (the 250 Christian Indians of the Congregation) with the exhibitions of poor, dirty, degraded, Heathen Indians, half or wholly naked, decked with fantastic absurdity, seen on the way from La Chine.] The rest of the evening was spent at my residence with the Bishop and Mr. Maning, who was a fellow-student with me at Islington.

Monday, June 24. Service at Indian Church. Mr. Maning preached. Rev. Messrs. Cockran and Cowley came down the Red River this morning to offer the Bishop their hearty congratulations. The Bishop's plan of services during his stay looks little like one drawn up by a lover of ease and reminds us of primitive ages of the church.

Red River Grand Rapids — Mr. Cockran's Account, Tuesday, June 25. The Bishop, attended by his chaplain, arrived and preached on Confirmation from St. Luke 1: 6 (Wednesday, 26th.) 122 mothers were addressed by

Bishop before Confirmation, the first generation of Christians dedicated to the service of the true God in Rupert's Land. Strong heathen propensities warring against interests of religion . . . I leave them in God's Hand. 92 unmarried females received an address in the afternoon before confirmation. Many greatly affected. (Thursday, 27th.) 132 males addressed by Bishop before confirmation. (Saturday, 28th.) 212 females confirmed in morning and 122 males in the afternoon. Bishop preached discourse from Joshua 24: 22. (Saturday, 29th.) Service up the Red River at Middle Church. (Sunday, 30th.) Rev. J. Smithurst — I read prayers at the Middle Church. His Lordship admitted Mr. Macallum to deacon's orders and preached from the 23rd Psalm.

The Bishop's Account. Having crossed the River we rode up to the Rapids. I was mounted upon a horse of the Indian breed . . . the Rapid's Church is sadly too small . . . the candidates for confirmation met me by classes here . . . they are so constantly under the training and followed by the watchful eye of the shepherds set over them that the amount of their religious proficiency was perfectly known beforehand. I had an opportunity of seeing the great influence of the Clergy and the willing acquiescence of the people. . . . Some of the subjects for the rite were unavoidably absent in buffalo hunting in the Prairies or with boats sent to Hudson's Bay. The great body of the population consists of half-breeds, called by the French "métifs" or "bois-brûlés" — nothing is more common than to see considerable tracts through which fire has run and in which the landscape is grievously disfigured.

SKETCHES FROM VILLAGE INDIA

(Continued from page 12)

ably dirty but otherwise intelligent and anxious to learn. Half a dozen of them have been taught to read and along with and through that reading she gives them Christian teaching. Two young men from this group decided this year that they wanted to be baptized but it was thought that a longer probationary period was advisable. They continue to be taught and it is hoped that eventually the family may be the nucleus of a Christian community in that village.

CHURCHES WILL MEDDLE

Montreal (RNS):—Religious leaders here said last week at a mass meeting that they intend to go on "sticking their noses out of their sanctuaries and meddling in the affairs of the community" despite hostility from some sources. The occasion was the opening of a campaign to deal with delinquency. One of the speakers was the Rev. Roland Bodger, Anglican, who said that the churches had been told to mind their own business "but the challenge is to us. The Church must be ready to make itself unpopular."

Home Horizons

By Charity Mauger



THE following is a copy of a letter written by the Hon. Mrs. Geoffrey V. S. Bowlby, Lady-in-Waiting to H. M. Queen Elizabeth, from Buckingham Palace, to the President of the Canadian Mothercraft Society.

"The November issue of the 'Canadian Churchman', which you so kindly sent, has now arrived, and I am commanded by The Queen to thank you for sending it and for your covering letter.

"Taken together, they give a wonderfully interesting and encouraging account of the good work being done by the Canadian Mothercraft Society. The Queen was particularly interested in the article by Ninaka; she must be a very remarkable young woman. It is a great tribute to your work that you have been able to interest the Indian girls and train them in Mothercraft service."

It will be remembered that Her Majesty, as Duchess of York, was the active head of the Mothercraft work in England, and that both the Princesses were Mothercraft babies, as were also their young cousins, the Kents.

* * *

EXTEND ACQUAINTANCE

It is to be hoped that at least a few readers of H.H. have been carrying out a resolution not to let still another summer season fly by without having learned and thoroughly, at least a few, or a few more as the case may be, wild flowers or birds, which even in the towns and cities are often seen nesting or resting in their long flights, either on arrival or in preparation for another departure. The migration of the birds is a most fascinating story and study, and opens up a new world. A simple handbook on birds or on wild flowers as a present to the family or to a possible enthusiast in the family will be a real investment.

A bird lover who can recognize the song of any bird without seeing it, came a long distance to spend a few days among our early arrivals in this vicinity. At that time of year it is unbelievably quiet and the birds are free to pursue their courting and homemaking in the big old pines and hemlocks, close by, without a thought of danger, and with the happiest chatter. It is lovely to listen and to watch, and it can be done from a window, with glasses,



or from the yard if one is fairly motionless.

* * *

A SUMMER LEAD

Brigid thinks that city people, who go regularly to the same summer homes year after year, can have an excellent influence on the small communities in which they become well known. She cites one instance of a remote section — or so it was at the time of this tale — in which a city family made a summer home, and in which they could find nothing in the way of garden produce grown locally. This seemed such a deplorable condition for the welfare of the people themselves that the most enterprising of the younger farmers was sought out and told that if he would plan, for another year, crops of various vegetables and greens, that a guaranteed market would be promised among the enlarging colony. This proved not only successful financially for the farmer, but also gastronomically for the settlers.

Hedgerows between fields, or skirting them, might also be encouraged in Brigid's mind, so that the birds would have food and sanctuary. They would repay this hospitality many times over with their assistance in ridding the soil of insect pests.

* * *

RHUBARB PIE

The early summer use of rhubarb is so universal that variety is very helpful. The following recipe for a pie made with rhubarb has been given before but it is worth repeating for those who did not secure it or failed to see it. Here it is:

1 heaping cup of finely cut rhubarb (uncooked); 1 cup sugar; yolks of 2 eggs; juice of ½ lemon and grated rind of 1 lemon; ¼ teaspoon salt and teaspoon butter. Mix these ingredients together and let stand ½ hour. Then fill an uncooked pie shell and bake. Make a meringue of the whites of the eggs and 2 tablespoons of the sugar, or extra if you can spare it, spread it over the pie and brown slightly.

* * *

"THE OLD ORDER CHANGETH"

History touched our community lightly the other day, touched it in something of the nature of a farewell gesture. By a strange coincidence, two men of this district, who represented many of the old traditions, were laid to rest on the same afternoon in the graveyard surrounding St. George's Church, Georgina, on Lake Simcoe. One of the two was Mr. W. Martyn Sibbald, 94 years of age, third generation of his people to live on the hundreds of acres adjoining the churchyard; the other was Stephen Leacock, who had been brought from England when a small boy to a farm in this vicinity,



from which he went forth to become an outstanding Canadian and to bring fame and honour to Canada. On a cold bleak afternoon the Primate of all Canada left the blessing of the Church and the hope of new life on the earthly remains of these two.

At the time of Mr. Martyn Sibbald's birth — in England, as his father was an officer in the Royal Navy, and could not secure permission to return to Canada until 1856 — conditions were much the same as in the church notes of a century back, which the Church Messenger records from month to month. Through the efforts of Mrs. Susan Sibbald, first of the family to own and occupy the property Eildon Hall, and other devout settlers, a small church had been built, and when her son, Capt. Thomas Sibbald, returned he did much to improve the church property, and planted the cedar hedges which are now unique. He mentions in his diary the children bringing the twigs, which he planted, in their pinafores from the nearby woods.

Mrs. Susan Sibbald was a friend of the Simcoes, the former Governor, whose name was given to the beautiful lake, and whose wife's dogs' less illustrious names, Tiny and Floss, were given to adjoining townships, and she was also a close friend of Bishop Strachan. The seven daughters of the Simcoes, after their return to England painted a window for the east end of the little church in the wilderness. When the first building was replaced by the present beautiful stone structure, which has celebrated the centenary of St. George's Church, and which is often spoken of as the Sibbald Memorial Church, the Simcoe window was used in it also. Mr. Martyn Sibbald was churchwarden for sixty-five years. During those years he lived in nearby Eildon Hall, in its lovely setting on a point running out into the lake, which had so intrigued his grandmother's fancy when she first saw it in 1835, from the steamboat in which she was travelling from Orillia to Belle Ewart, that she bought it on sight. It was pretty much a miniature world in itself in those days. But now Mr. Martyn Sibbald and

the old order have both gone and History seeks other forms.

* * *

A PREHISTORIC TOOTH

Our neighbour who is always sharing some special find from the woods with us, knowing our delight in such things, brought a treasure of more than local interest recently. He had found it buried deep in leaf mould not far from the shore of the lake. It is a tooth, a tooth which had served its owner well, and which could have had a place only in a mammoth jaw. Not including the roots, which are nearly gone, nor allowing for the loss through grinding at the top, the solid tooth, weighing four ounces, is four inches long. If one tooth, a molar of course, weighed four ounces, just calculate the weight of a fully equipped jaw, and the size of the jaw which held the teeth. It makes one a little dizzy to build up from this strong solid ivory column with fluted corners a picture of the creature and the world in which it lived and had its being.

We hope to learn from a museum more of this link with our prehistoric past. We know that James' Bay is one of the oldest of the earth's surfaces, so — well, so what?

* * *

LEFT HAND — RIGHT HAND

We have enjoyed so much the autobiography of Osbert Sitwell, or more correctly the graphic picture of the Sitwell family, which has been running in condensed form in the Atlantic Monthly. The title, "Left Hand—Right Hand," refers to the rules of palmistry by which fortunes are told.

One could not fail to be, or to feel oneself to be, very much a part and a result of seven hundred years of family life, as are the Sitwells of Renishaw. In direct line, and as the result of marriages there are many distinguished persons to include in the pictures. There are many eccentrics, his own father among the foremost, who spent fortunes changing the position of streams and forests on the estate, making lakes, and trying to live in the middle ages with all the amenities of the twentieth century.

Of his intentions in his book he says: "I mean it to be full of others besides myself and my brother and sister, giving scenes and divertissements, crowded with people of every sort; for I have always found friends, and perhaps because of my origin, coming of a family that has lived within three miles of the room wherein I now write, for at least seven hundred years, I have never experienced that sensation of being separate from the working classes, in the way in which the city-bred poets of the proletarian movement continually proclaim themselves to feel cut off. . . . No, we all here draw our strength from the same soil and my friends recognize it."

An added enjoyment of this story for us is in the fact that our Neighbour-Over-the-Way comes from the same region in the north of England as the Sitwells inhabit, and many of

(Turn back to page 7)

A BOOK TO BUY



Only books are reviewed in this column which are recommended by one of the editors and which cost one dollar or less.

The books recommended will be available at the Book Room, 604 Jarvis Street, Toronto.

F. W. Dillistone, C. R. Feilding, Editors.

"The People's Archbishop: the Man and his Message"—by Sidney Dark; James Clarke and Company, Ltd. Price 75c.

The author is a former editor of the "Church Times", and he says in his introduction that his book "is in no sense a biography", but is written "without the smallest authority except that to be derived from unbounded admiration and a journalist's knowledge". He gives his reason for writing this small book. "Where Dr. Temple leads, I believe, the Church of England will follow, and not the Church of England alone. The point of interest is whether he is leading us".

The Archbishop's career is traced from the early days, through the period of the "Life and Liberty" movement,—which was so largely inspired by Temple and resulted in the Enabling Act, to the series of Conferences which were concerned with the attitude of the Church toward social problems, both national and international. In 1924, Bishop Temple was chairman of the Birmingham Conference on Christian Politics, Economics, and Citizenship ("Copec"), of which Mr. Dark says that it "was useful, but certainly not startling or revolutionary. It had no proposals for root and branch remedies for the ills of society." By the time of the Malvern Conference, 1941, where the guiding mind was unquestionably Archbishop Temple's, Mr. Dark feels that a deeper understanding of the problems had been reached, largely as a result of the bitter experience of the years "between the Conferences".

Mr. Dark has his views, which he states quite frankly, and which lead him to disagree on several points with the Archbishop. But he sees in Dr. Temple a leader with a deep sense of responsibility to the people, who is, in return, more of a popular figure than most great prelates have been. "Dr. Temple has gone to Lambeth, not only caring for the people, but known to them and appreciated by them." He admires, not only the courage which has led the Archbishop to attack problems from which the Church had been brusquely "warned off", but also for the restraint which makes him always scrupulously fair, and suspicious of exaggeration.

"To men with far less responsibility on their shoulders and with no such ghostly responsibility, it may seem illogical to go as far as

the Archbishop has already gone and to make it quite clear that he can go no farther. Whether or no he will maintain that position time alone can tell, but it is necessary, particularly for those of us who count ourselves among his faithful followers, and who look to him for guidance and inspiration, thoroughly to understand his position."

—W. L. S.

Appreciation of the Archbishop of Canterbury

The Rev. Leslie Weatherhead, minister of the City Temple, introducing Archbishop Temple at a Chamber of Commerce meeting, recently, said, "I regard the Archbishop as the greatest gift of God to this generation. He has put religion on the map in a way it has not been in this country for fifty years. He has made an immense contribution to breaking down unnecessary barriers of misunderstanding. The old hostility based on misunderstanding has gone."

VACATION CHURCH SCHOOLS

Material is now available through the G.B.R.E.

The subject of the course is entitled: "Life in the Great Church Family"

The object is, through a study of the Church Year, to help the boys and girls to enter more fully into the life of God's great Family, the Church.

The material is arranged in three parts:

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These daily Services are planned for both Primary and Junior children, to be held in Church at the opening of each session. Each Service has as its theme the joy that the message of the Church Season brings.

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The lesson stories are presented from a somewhat novel standpoint, and many illustrative readings and stories are included. Directions for handwork and other activities are given in detail.

3. Junior Material

The lesson stories are presented as being told by St. Peter. Handwork, activities, games, etc., are set forth in some detail. A simple pageant on the Church Year is given.

The material is arranged to provide for a two weeks' school, if held daily, or for about ten weeks if held on Sundays, but can, however, be easily adapted to provide for a school of longer duration.

For this year the material is being provided in typewritten form only, with mimeographed diagrams, etc.

Enquire regarding price at 604 Jarvis St., Toronto 5.

WHEN YE PRAY

by
The Rev. Roland F. Palmer,
S.S.J.E., D.D.
Price 25c

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THE ART DEPARTMENT

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SOME BOOKS ON SOUTH
EAST ASIA

This area is going to be much in the limelight as a theatre of war and the Church is recognising this by choosing it as the subject of Mission Study for next year.

It is hoped that the text book **WEST OF THE DATE LINE** may have arrived by the time this appears. Interesting and attractive and very fully illustrated. Probable price.....\$0.60

Among a wealth of forthcoming supplementary books the following are already available:

BURMA SURGEON—Dr. Gordon Seagrave. Graphic story of work in a mission hospital before the invasion of Burma, and of subsequent work in a first line military hospital. Particularly well illustrated\$3.75

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OCEAN OUTPOSTS—Fascinating story of some of the islands in the South Pacific, delightfully illustrated. Particularly good for young people.\$3.00

LITERATURE DEPARTMENT
M.S.C.C.

Church House, 604 Jarvis St., Toronto 5.

PRAYER BOOK REVISION

Every Churchman interested in the revision of the Prayer Book should read

The Story of the
CANADIAN REVISION OF THE
PRAYER BOOK

by Archdeacon W. J. Armitage.

It is the story of movement towards revision, of the way the work was done and of the changes made in each of the Services.

The price is greatly reduced—\$1.00.

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HOLY TRINITY
THE REV. W. M. NAINBY
W.A.

At the business meeting of the W.A. delegates were named for the Diocesan Board meeting, which will be held on Friday, May 27th, at Holy Trinity. Plans were also made for our annual Tea and Garden Party, for which Mrs. Cardy kindly offered her home. The address is 9809 88th Ave. Please remember the date, Wednesday, June 21st, from 3.00 p.m. to 6.00 p.m.

Mother's Union

The final meeting of the season will be held on Thursday, June 1st, at the home of the President, Mrs. Dean, 6426 10th St.

Choir

Following a recent choir practice, a party was held in honor of Mr. and Mrs. A. Saunders, who were married recently. A silver flower basket was presented to Mr. and Mrs. Saunders by Mr. Wild, on behalf of the choir. Mr. Saunders has served as Librarian of the choir for many years.

We are pleased to welcome Miss E. Elrick back after several months' absence.

Holy Trinity Girls' Club

Mrs. Melrose continued her discussion on "Women of the Bible" at our first meeting in May. On May 8th, a bowling and theatre party was held. Several of the girls were also on duty at the United Services Club one evening. At the regular business meeting, plans were made for the banquet which will end the season's activities.

Young Women's Fellowship

Three meetings were held during May and final arrangements were made for our Rummage Sale which is to be held on June 3rd.

We were pleased to have Mrs. G. G. Reynolds at one of our meetings when she gave an interesting talk on the work she is doing at the present time. We are always very glad to have Mrs. Reynolds with us and we had a very pleasant evening together.

There will be one meeting held in June to finish up any outstanding business and the meetings will then be discontinued until September.

The Parish Guild meeting for May was held at the home of Mrs. Burpee. Arrangements were made for the holding of the Annual Garden Party on the grounds of the home of Mr. and Mrs. H. Hawe, Windsor Park, on Wednesday, June 28th from 3 to 6 p.m. There will be the usual sale of home cooking, etc.

Sunday School

A number of the children wrote the G.B.R.E. examinations, and the returns just received were most encouraging. Shirlee Ball, with a mark of 97% was the Diocesan highest in the No. 10 Uniform Grade, and Beth Johnson came 2nd in Course No. 7.

Good Companions Club

The club, under the direction of Mrs. Tingle, took part in the recent Girls' Festival. A play on the theme of "Latin America" was written by Mrs. Tingle, and acted by the girls.

Confirmation

The Bishop was present on Whitsunday morning, and the following were confirmed: Florence Burrows, Patricia Cormick, Annie Crozier, June Fisher, Audrey Fullerton, Lola Garraway, Diana Jamieson,

Irene Jones, Audrey Ladell, Mary Leigh, Joan Lister, Mary Lister, Joyce Mainwaring, Barbara McGregor, Evelyn Smalian, Christian Rylance, Joan Taylor, Ruth Tye, and Ruth Atkinson (All Saints'), Carson Bradley, William Hodgson, William Hutchinson, David Jones, John King, James Levy, Richard Ortner, Fred Pinnell, Richard Proctor, and Donald Millar.

ST. FAITH'S

REV. L. M. WATTS

It is very gratifying to find many of the new residents of the Parish are attending the Church Services.

W.A.

The annual Birthday Party was held in the Parish Hall on May 5th. An excellent programme was provided and the hall was decorated with the Latin America motif. Some of the music carried out the same theme. The attendance was not as good as it might have been, but the results were very satisfactory.

We are very proud of our Junior W.A. who won the Silver Challenge Cup for Juniors at the Diocesan Girls' Festival recently, with an aggregate mark of 92.5%, and congratulate their leader Mrs. R. H. Chisholm and Mrs. W. Melnyk, who assisted her in this splendid work.

The Intermediate Girls were given a small pennant in W.A. colors.

We were pleased to have a former rector, Hon. Capt. C. F. A. Clough, with us as preacher for Mothers' Day, May 14th.

The Bishop was present at the Evening Service on Sunday, May 21st, when 11 Candidates were presented for Confirmation: Eileen Malcolm, Sabina Cieslak, Eileen Burwell, Dorothy Thompson, Barbara Whyte, Victoria Whyte, Eleanor Kennett, Marjorie Kennett, Lynetta Cairns, Marion Scraggs, Muriel Davis. The Church was full of interested friends and relatives.

A Congregational Meeting was held on May 22nd to discuss the possibility of building a new Rectory, it was decided to start on this project, as soon as possible, subject to the approval of the Diocesan Executive. This would fill a long felt need.

At this meeting a presentation of a watch and chain was made to Mr. B. H. Cooper, who had been Peoples Warden for seven years, and a box of chocolates to Mrs. Cooper. We regret the loss of these faithful workers, who have moved from this Parish.

St. Faith's Young People, were hosts to the Diocesan Council of the A.Y.P.A. recently. The guest speaker was Flt. Lt. W. G. Greenfield, Padre of No. 4 I.T.S., Edmonton, whose subject was "Christian Conduct in the World Today." This was followed by movies and refreshments.

ST. MARK'S

REV. A. ELLIOTT

St. Mark's Vestry held a celebration on the night of May 18th. We were celebrating the event of the church being free of debt. A very interesting programme took up the first part of the evening. Then the ladies of the W.A. served a most delicious luncheon of chicken salad and pie. Bishop and Mrs. Barfoot were present. Thanks to the ladies for all their hard work.

The W.A. held a successful bridge and whist drive on the afternoon of May 16th. We are hoping that everyone will try and make our tea, home cooking and sewing sale on June 21st, held

at the home of Mrs. Bromley, as successful as possible. Everyone will be welcome.

The Evening Group of the W.A. held a successful telephone whist in April. The hostesses were Mrs. T. N. Hughes, Mrs. F. N. Hughes, Mrs. Mrs. R. Scott. Mr. H. Bromley was the winner of the prize. We are hoping to get some new members join us in the fall.

The Junior W.A. have been studying very hard to get our third stripe before we adjourn for the summer. We have nine members on the roll now. We entered in two of the competitions at the Annual Festival but hope to be better prepared for it next year. It is our intention to have a tea and sale of work in June to have funds for next winter. All our pledges and affiliation fees are all paid for this year.

ST. STEPHEN'S

CANON J. C. MATTHEWS

It was a great pleasure to have the Bishop come to St. Stephen's on the Sunday after the Ascension. His Lordship preached at the Sung Eucharist at 11 a.m.

We are very sorry to lose Mrs. Fyfe from the choir. She and Mr. Fyfe are leaving Edmonton to make their home at the Coast.

At the last Vestry Meeting Mr. Allen reported on the Dime a Week Fund for paying off the debt on the church taxes. The Fund is proving most successful.

The Scouts went to the Rally at Mud Creek on Sunday the 21st. The boys had to go on Sunday morning and I disagree completely with the policy of the Scout Commissioner in so arranging the affair that the boys couldn't attend Church or Bible Class or Sunday School.

At St. Matthew's Mission a new sidewalk is to be laid.

On Saturday, May 20th, Dr. Colin A. Ross was married to Violet B. Allen. The Altar was decorated with many beautiful Gladiolas. Mr. White played the organ.

Mrs. Swallow has undertaken the superintendence of St. Hilda's Guild.

Rural Deanery of Pembina

PEMBINA

Ruridecanal Chapter of Pembina Deanery met in All Saints' Pro-Cathedral, Edmonton, April 26th. The members gathered at 8 a.m. for Holy Communion. The Rural Dean (Rev. W. deV. A. Hunt) celebrated and afterwards conducted a Quiet Morning. The Sisters of St. John the Divine were welcome guests at the brief Retreat.

In the afternoon Rev. Canon J. C. Matthews (vicar of St. Stephen's Church, Edmonton) was guest of the Chapter and read a very helpful paper on "The Sacrament of Penance."

On Thursday morning Rev. T. C. B. Boon (Jasper) read a most interesting paper on the Archbishop of Canterbury's book, "Christianity and the Social Order," and the Marsh Report on Social Security. The paper was followed by a general discussion on social problems. Later in the morning Bishop Barfoot visited the Chapter and spoke of the dangerous challenge to the Church thrown out by the many sects active throughout Canada today, and warned that their keenness to win converts must be met by greater efforts on our part to win men to the true Faith.

ST. CATHERINE'S, EDSON

THE REV. W. DEV. A. HUNT

The highlight of this month was the Bishop's visit on May 7th. It was an event of great pleasure as well as importance to the parish, because his sermons are refreshingly simple and inspiring at the same time, and he leaves behind him a very happy and helpful impression.

The Bishop dedicated in the morning the reredos and retable, donated to the church by Mrs. Frank Glover in memory of Mr. Glover, our late organist. Representatives of the Canadian Legion of the B.E.S.L., and of the Red Cross Society, attended the service, which was followed by a celebration of the Holy Communion, at which His Lordship officiated. This beautiful reredos will be a fine addition to our church, and a fitting memorial to the labours of Mr. Glover within it.

In the evening the church was filled, to witness the confirmation of a large number of candidates. After the service there was a reception for the Bishop in the parish hall, and the ladies of St. Catherine's W.A. served tea to a very large gathering.

Those confirmed were: Mr. Frank Winward, Mrs. Margaret Peet, Eric Sandeman, Frank Winward, Fred Winward, Bill Buck, Bob Marshall, Dennis Marshall, Elsie Richardson, Doreen Peel, Gladys Madge, Margaret Powers, Muriel Laurence, all of Edson; and Jim Smith, Norman Smith, Allan Smith, of Wolf Creek. The newly confirmed, with their relatives, took their first communion on Sunday, May 21st, after attending a Communion Service on the preceding Sunday.

ONOWAY

THE REV. F. A. PEAKE

Mr. J. W. Turnbull, L.R., took the service on April 30th, in the absence of the vicar. On the following Sunday we were happy to welcome Mr. Lewis Garnsworthy who took services at the parish church, Rich Valley and Abbeywood.

The renovation of the parish hall is almost complete. New and more convenient cupboards have been installed and an inside porch built to ensure more warmth in cold weather. Pending the rebuilding of the vicarage (for which an appeal is shortly to be launched) a small room in the hall intended ultimately for a kitchen is in use as the vicar's study. The interior of the hall is to be repainted later on.

Ten of our J.W.A. members went to Edmonton for the Girls' Festival on May 12th, and are to be commended on securing second place with 90.4%. Our thanks are extended to Mrs. Dixon who, in spite of extremely bad roads, took some of the party in her car. We are also grateful to Mrs. J. Turnbull for training the Juniors in their action song.

We welcome Mr. C. V. Kittle as assistant cubmaster. He has had considerable experience of boys' work and has most kindly offered to supervise the tumbling and physical training.

We are happy to say that the parish church now has a bell through the generosity of Mr. and Mrs. Andrew Semple, of Victoria, B.C., who presented us with the one which formerly adorned their farmhouse at Landonville, in the Clandonald Mission.

THE WABAMUN MISSION

THE REV. F. A. PEAKE

The priest-in-charge paid his monthly visit to the Mission during May 24th to 28th. On the first evening a service was held at Gainford post office, the home of Mr. and Mrs. Roland Ryley, during

which Patricia Gail Ryley was made a member of Christ's Church by Holy Baptism.

On the following day Mr. Peake was able to do some visiting and took a service at Fallis in the evening. We are very glad to welcome Mrs. Ada Heath to Fallis after an absence of some twenty years. Mrs. Heath hopes to start a Sunday School there.

Holy Communion was to have been celebrated at Tomahawk on Friday morning. Evidently the congregation felt that road conditions were too bad, since no one arrived for the service. However, we were able to do some visiting and returned to Seba with no more damage than two snapped wires at the back of the car.

The residents at Seba Beach had asked for a service and this was held on Friday night, and could, we felt have been better attended; still there was a fair congregation.

One thing stands out in all rural work at the present time, namely, the tremendous opportunities open to us. This trip revealed two new families and a number of confirmation candidates.

ST. MARY'S, JASPER

THE REV. T. C. B. BOON

There has been an astonishing variation in the attendance at services during the past month. On May 7th the fire brigade meeting apparently took all the men with the exception of one, and this was quite a contrast to the previous Sunday when the Governor-General read the Lessons. On May 14th we had the Rev. Ben H. Spence of the Alberta Temperance Association, who pleaded for a more charitable outlook upon those subjected to the temptation of liquor and gave a very scientific presentation of its effect upon the human system. The outstanding service of the month was that on the evening of Empire Youth Sunday, May 21st, when the Students' High School Council attended the church as a body and representatives of the teaching staff and school trustees were also present. Our own boys took part in the service, the Lessons being read by Alan Clarke and Joe Bryant; the second part of the prayers taken by Walter Brodie, while Jim Popey and Tom Peterson took up and presented the offertory. The Vicar preached on the text, "Let no man despise thy Youth," and pointed out that youth would not be despised as long as it accepted Responsibility, did its Duty, and gave its Service. On May 7th Mrs. Edenborough took the organ for us at a short notice, as Mr. Snape and Mrs. Heckley were both on the sick list, and we were very grateful for her kindness.

The W.A. has met at the home of Mrs. Popey, Mrs. Wachter and Mrs. Frank Reed, and the work is prospering. Already articles have been received for the sale of work to be held in the fall.

The G.A. entertained the J.W.A. on the afternoon of May 17th, to a very nice tea party in the parish hall, and this was made the occasion of presenting the Junior arm bands and badges. We were very glad to see that some of these were awarded for church attendance and hope that there will be still more next time.

The Cubs are now concentrating upon the production of leaders for next winter.

The Men's Club has under consideration its programme for next winter and we hope by the time this reaches print to have received many helpful suggestions as a result of the "questionnaire" which is being sent out with the June "NEWSLET."

The Vestry, at its May meeting, appointed Messrs. Snape, Horsfall and Heckley to survey and report on the matter of re-building the vicarage.

A pleasant feature of May has been the steadiness of the income from the envelope subscribers, which we hope will be maintained.

The news that Pat Langford was amongst the prisoners of war who had been killed in Germany shocked and grieved the community. Pat was a former St. Mary's boy and our sincere sympathy is extended to his parents and brother and sister.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

The Mission has been without services since February until May 7th, when we had a visit from the Rev. F. A. Peake, a former vicar, who took services in the three churches.

It is a great joy to know that services are to be resumed regularly for the summer months. The Lord Bishop has appointed Mr. L. S. Garnsworthy, B.A. (Alta.), of Wycliffe College, Toronto, as student in charge. Mr. Garnsworthy spent a week in the Mission last September assisting in the Church Vacation School and so is known to many. The Vicar of Onoway has undertaken to come for the administration of the Sacraments on the fifth Sunday of the month.

Allan Mackenzie, whose home is in the Landonville parish, was confirmed in the Cathedral on Ascension Day.

Holy Baptism: Phyllis Roberta Kent, in Holy Trinity Church, Irwinville; Ronald Graham Turner, in St. Mary's Church, Clandonald; both on May 7th.

Rural Deanery of Wainwright

ST. MARY'S, EDGERTON

One month has already passed since we gave up our rector to the armed forces, and so far, it is gratifying to be able to report that the parish is doing its best to keep a promise—by carrying on as well as possible under the new conditions.

All organizations are functioning as usual, and in spite of the change in time for the church service, attendance has been reasonably good; 4.30 p.m. is an awkward time, particularly now that summer is here—with a tempting lake so close at hand—but we should all remember that it is just as awkward for the few remaining clergy. Our Rural Dean certainly seems to be a very busy man these days, so, should we not try to make a special effort for only one hour, of two Sundays in each month? It is only reasonable to suppose that Mr. Bralant will appreciate it, if we do.

The Senior W.A. met at the home of Mrs. J. I. Sawyer, with 17 members present, but after the extra busy session of the previous month, only routine business was attended to. It was however unanimously agreed to send in our pledge fees in full.

The Junior Girls have been hard at work on various tests, and are eagerly hoping for the same excellent results as they achieved last year.

Holy Baptisms: 21st May, Frances Diane Magson, Pamela Arlene Gaalaas.

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. G. Holmes on May 18th, with nine present. Local and Diocesan correspondence was attended to, and the W.A. decided to pay the balance of the Apportionment for the year. Members were reminded of the Deanery Meeting to be held at Viking, on June 20th, and to hand in the mitts for social service on June 1st at the next monthly meeting to be held at Mrs. Lancaster's, of Lindbrook.

On May 17th Messrs. Bellamy, Secord, Lancaster and Porter tidied up the church grounds, attended to the straightening of the fence, etc. It looks neat again and their efforts were appreciated.

Services: On May 7th the Ven. S. F. Tackaberry conducted Evensong, also on May 21st. At the close of the latter service the Archdeacon chatted informally with the men, while Mrs. Tackaberry, Diocesan President, addressed the ladies. Thank you for coming.

Our best wishes are extended to the Rev. A. A. Court in his work as a chaplain in the Canadian Army. Greetings and best wishes are also extended to the Rev. G. P. Gower who was inducted on May 11th at St. Paul's, Vancouver. According to the "Canadian Churchman" this is a densely populated area where are the great problems of big seaport cities, such as vice, crime, juvenile delinquency, etc. All these are steadily increasing and this area is looked upon by the police as one of the problem-areas of the city. Kindest remembrances are extended to Mrs. Gower and children.

Rural Deanery of Wetaskiwin

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The interior of the church has been much improved by the installation of pews—the gift of the Roper and Ladell families in memory of their parents.

There was a Corporate Communion Service for the W.A., Sunday, May 14th, at which most members were present.

CAMROSE

THE REV. A. WALLIS

W.A.: We had a rummage sale on the 20th May. Our thanks go to Mrs. Veal and Mrs. Maglis, who were in charge. They ended up pretty tired but very satisfied with results. To those who gave things, thank you.

We have finished a quilt which will be donated to the Red Cross.

Future dates include a Tea, Sale of Home Cooking and Drawing for the A.Y.P.A. Doll, on the 2nd June.

We were pleased to have with us the members of the Eastern Star Lodge, one Sunday evening in April. It was a very nice service.

On Empire Youth Sunday, officers and Cadets—Sea, Army and Air—paraded to church. Fine lads, and how they sang. The hymns and service fitted the occasion and the sermon was carefully thought

out to keep them interested and to help them think for themselves.

We have a new vestry. It fills a long-felt need, giving us more room for Sunday School supplies, choir accessories and a place for robing. It is a lovely little room, and though people get used to things, and we soon appear to take things for granted, those interested in our church feel deeply grateful to those who have made it possible. It's one thing to dream, quite another to make it become a reality, and through sheer hard work make it a fact.

Burial: Grace Hannah Heyworth on the 29th April. "In Jesus keeping we are safe, and they."

A.Y.P.A.: A hike, some young people, quite a few weiners, baked beans and potatoes, with coffee and buns made up our social programme for the 26th April. It was a delightful evening. Everything was delicately flavoured with smoke, which we enjoyed with the rest of the fragrance.

For Edification, the pastor opened with prayer as usual, and then we went up to the Training Centre to listen to a Victory Loan programme.

A discussion on the Church and the Problems of Youth provided for the worship evening.

Our work programme somehow turned into a scavenger hunt and games; you see, we had unexpected visitors to think of.

Sunday School: On the fifth Sunday of any month we are taking the Sunday School young people into church for a Morning Service. We tried it for the first time in April. Our Saviour is always kind as He bids the children welcome.

ST. MARY'S, PONOKA

THE REV. W. T. ELKIN

On May 7th the Rebekah and I.O.O.F. Lodges held their annual parade and church service. Mr. Elkin chose as his text, "We are helpers together with God," and based his sermon on the good that such organizations can do.

The Sunday School children have finished their year's work and have written their examinations. Now they are patiently waiting for their results. All teachers must be commended on their work but especially Mrs. Schurman with her fourteen beginners.

Special Intercession Services are being held at 7.30 on each Tuesday evening. These will be held up to and during the invasion. Please come and join with us in our special plea for an early victory and the safe return of our boys from the various battle fronts.

Please continue to remember our confirmation candidates in your prayers.

The W.A. served tea in the Red Cross rooms on two successive Saturdays. Both were well attended and around fifty dollars was turned over to the Red Cross.

The ladies, with Mrs. Jerrold as convener, are in charge of the June War Stamp Sale.

Mrs. Jerrold and Mrs. Young entertained the Sewing Club on May 9th, and Mrs. Gordon and Mrs. Martin entertained on May 23rd. These little get-togethers are interesting and beneficial. We hope others will join us.

We are sorry that Mrs. Northcott has been ill. We have missed her from our gatherings.

Baptisms: Stuart William Corry, son of Ray and Charlotte (Innes) Corry of Edmonton.

Looking Forward: The Bishop's visit and Confirmation Sunday; The Deanery Meeting in Wetaskiwin, June 16th; and the W.A. Meeting in the parish hall, with Mrs. Cooper and Mrs. Jerrold as hostesses.

THE WOMEN'S PAGE

by Edith Peace

I felt rather guilty when I opened up my "Church Messenger" last month, knowing full well there was no "Woman's Page." I don't know whether to blame the omission on too much spring-cleaning, or whether to confess that I did not feel in the mood for writing anything. I noticed that several of my friends complained of being tired out all the time last month, and I believe the change to warmer weather after the long winter affects us like that.

I have been busy in the garden lately, trying to rearrange my flower beds, and divide some of the perennials. Friend husband is responsible for the vegetable end of the gardening, and he helps with the flowers too, though that part is looked upon as my job. I only wish I knew some way of keeping the lawn free from dandelions. They seem to grow with the greatest of ease, and even right in the middle of the flower beds if one isn't watching. They are not without their beauty, too, especially when a whole field is yellow with them but they do spoil the lawns, and the boulevards are full of them. Perhaps the simplest and most effective means of dealing with them is to cut the root a few inches below the level of the ground and lift them out. This always leaves a piece of the root, which might grow again, but at least it discourages them for a time, and gives the grass a chance to grow.

There is quite a little parable in the dandelions. We might liken them to little sins, which don't seem to matter very much but which, if we are not careful, will soon crowd out everything that is worthwhile in our lives. Sometimes they become so strongly entrenched that only a ruthless surgery will save us. We shall never get rid of them by merely wishing. We have to remove them, and then fill in the place with new seeds of goodness; and little sins are not content with spoiling our life's garden. Their seeds blow onto our neighbour's garden, too, and spoil her life in just the same way.

Working in the garden is a great teacher. One thing it teaches us is not to get discouraged with setbacks. This year, for example, the lilac blooms are so beautiful and plentiful, but they might easily have perished in the snowstorm and frost of a couple of weeks ago. Some years they come full of promise, then a cruel frost will nip them, and the bloom shrivels up. Fortunately there is a "next year", and we have to look forward to that and hope for more and bigger blooms.

Someone wrote, "I was discouraged as I walked down the street, but looking down I saw a plant in flower which had grown between a crack in the pavement. Then I felt—

"A garden is a lovesome thing,
God wot,
Rose plot,
Fringed pool,
Ferned grot
The veriest school of peace;
And yet the fool
Contentends that God is not—
Not God in gardens? When the even is cool?
Nay, but I have a sign
'Tis very sure God walks in mine."

QUARTERLY BOARD

Those of us who attended the Quarterly Board meeting at Holy Trinity, heard a most inspiring address by Miss Johnson, a missionary of the Baptist Church, who has worked in South India. She gave a splendid picture of the India of today, and spoke with such conviction about the kind of men and women who really make good missionaries, and who treat their work as a calling, and not an adventure. It was good to hear that our own Church of England has some outstanding men and women in the mission fields of India.

A SMILE

A friend has sent in a poem, entitled, "A Smile," which I am glad to include in this page:

A smile is such a funny thing,
It wrinkles up your face,
And when its gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you
And so one smile makes two.

He smiles at someone since you smiled,
And then that one smiles back,
And that one smiles until in truth
You fail in keeping track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere. (Anon.)

EDITH PEACE.

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